

The responsibility and opportunity comes to us to be an example to all the world. God help us so to be, that in thus conducting ourselves the Church may be an ensign to the nations, such as will indeed be a guide to them as they try to get back into the presence of their God, whom they will recognize, some day, as a God of love and not one of destruction and hate. In the words of the poet, let us pray:

"For those who minister and heal
And spend themselves, their skill,
their zeal,
Renew their hearts with Christ-like
faith,
And guard them from disease and
death;
And in thine own good time, Lord,
send
Thy peace on earth 'til time shall
end."

May the Lord grant this to his people, with his Holy Spirit to guide them, I pray in the name of Jesus Christ. Amen.

Members of the Juab stake choir sang a trio: "To thee, O Father."

ELDER ANTHONY W. IVINS.

The definite and unchangeable purposes of God to be accomplished—Priestcraft and the divine right of kings to be stricken down and the civil and religious liberty of all men to be recognized—The uniting of the sturdy and intelligent peasantry of many nations, in America, the land of destiny, a beginning to help bring about this purpose—The establishment of the true and world-wide Church of Christ in America, having the greatest moral code ever known, also a contributory means to this end—America has thus a Government and a Church founded upon principles of eternal truth—These Civil and Church truths applied to the great issue before the world to-

day—It remains for us to live and, if need be, to die, for them—These civil and religious liberties, shall not be destroyed, but shall prevail from the rivers to the ends of the earth.

"Come unto me, all ye that labor, and are heavy laden and I will give you rest."

Since this conference commenced, as I have listened to the remarks made, I have been thinking of these words of the Redeemer, and applying them to the past, present and future, as they are related to the country in which we live, the government to which we profess allegiance and service, and the Church to which the great majority of us who are present, belong as members.

The foundation of the Church of Jesus Christ of Latter-day Saints, as has been repeatedly stated at this conference, is laid in God the Father, his Son Jesus Christ, and the Holy Ghost. The Church recognizes God as the creator of the universe, and that he dominates, governs and controls the destiny of all nations. It is not a doctrine of the Church, as has been stated by Brother McKay, that all of the events which have signalized the history of the world, the rise and fall of nations, the war, the bloodshed and devastation which have occurred, have been by God's decree, or with his approval, but rather that man, because of transgression and disobedience has brought these great judgments upon his own head. We do believe, however, that God has had, and now has foreknowledge of all that has occurred among the nations of the world from the beginning, that which is now occurring, and which will occur in the future. That he has certain definite and unchange-

able purposes to be accomplished among his children, which the power of neither men nor devils can stay, and that, from time to time, he has revealed to his servants the prophets, and does now reveal to them, his purposes as they apply to the inhabitants of the earth.

At the close of the fifteenth century the then known world was growing old, as man counts time. Chaldea, Egypt, Babylonia, Greece and Rome, each with a civilization which it had been thought would always endure, had flourished and passed into history, leaving only magnificent ruins to testify of their greatness. The great kingdom of Israel, the chosen people of the Lord, had been scattered to the four winds of heaven. A multitude of nations had come out from these kingdoms, each burdened with the memories, traditions and errors of the past, in both civil and religious life.

The doctrine of the divine right of kings had been securely established; the doctrine that some men were born to serve, and others to receive service, was accepted without protest, the gospel of the Redeemer had been so changed that it was not recognizable. The time had come for the emancipation of the human family, when they were to be liberated from the thralldom of ages, in both civil and religious life.

This could only be accomplished in a new world, under primitive conditions, in a world and among a people whose vision was not obscured by the moss and rust of ages, and so the Spirit of the Lord wrought upon a man among the nations of the Gentiles, and he declared that, if permitted, he could sail out upon the great unknown ocean and find a new world. Wise

men shook their heads in doubt, the ignorant tapped their foreheads, as he passed and said, "*pobré-cito, esta loco,*" "poor fellow, he is crazy," he thinks that by sailing away to the west he can circumnavigate the globe, and return home without turning round to come back; but the man persisted, and when men refused to listen, under the patronage of a woman, he sailed away from Spain, and landed on the shores of the new world.

The beginning of the end, so far as old conditions were concerned, had dawned. Kingcraft and priestcraft were to be stricken down, the liberty of all men recognized that Christ's kingdom was to be established among men, and his will done upon earth as it is done in heaven.

For the accomplishment of this great purpose there came to the new world, not people of a single race, speaking one language, to establish here the ideals and race prejudices of their old homes, but a community of men adapted, because of their cosmopolitan character, to evolve the great nation which this was designed of the Lord to be.

To the devotion and faith of the Puritan of New England came the integrity and sturdy patriotism of the Dutch from New York, the dash and gallantry of the Cavalier from Virginia, and the light-hearted energy of the French from Louisiana, a combination of temperaments never before brought together, and calculated to produce the great composite American of today.

It was under such circumstances, by such men, that the foundation of our government was laid. For the first time, at least in modern times, the declaration was made to the world that all men were created with certain inherent rights. All

men. Not all Englishmen, nor Dutchmen, nor Frenchmen, but men of all nations. That they were entitled to certain rights and privileges which could not in justice be taken from them: the right to pursue the avocations of life, to possess property and pursue happiness, without molestation, so long as they did not infringe upon the rights of others. They made another startling declaration, they had the effrontery to say that all governments derive their just powers from the consent of the governed. The day that declaration was made, the death knell of every crowned tyrant in the world was sounded.

They did another thing, this heterogeneous body of men, whom the old world called a mob; they said to the oppressed of all nations, come unto us, all you who labor and are heavy laden and we will give you rest. And they came. Not kings and princes, not many dukes and counts and barons, but the sturdy and intelligent peasantry of the world came, and here under the Stars and Stripes they have found rest, until today one city of our land has more Jews than can be found in all Palestine, the strength and intelligence of Ireland is here, liberty loving men from all nations have come to these United States, and here they have found rest. They love this country because it is theirs, because it belongs to no particular race or people, because it is not a country of men of American birth, not a country of Englishmen, nor Dutchmen, nor Frenchmen, nor Germans, but a country of Americans, where every man who is loyal to its institutions, stands equal with every other man before the law.

The time had come for the accomplishment of another great pur-

pose, indispensable to the welfare of mankind, and as clearly foreordained of God, and designed in his economy for the redemption of the world, as any event which has occurred in its history. The errors and injustice of civil government, which had crept into the systems of the old world, were not more marked than those which had come into their religious life. Notwithstanding the fact that the Lord had manifested himself to the world through his only begotten Son, and that the Redeemer had made the doctrines of his gospel so plain and simple that none need mistake them, had organized his Church with its powers and duty clearly defined, and that the people of the world had his written word before them, men had drifted away from the truth into a religious system as destructive of real faith, and as powerless to satisfy the religious aspirations of men, as were their systems of civil government to satisfy the demand for political reform.

The scripture was misinterpreted, the clearly defined laws of the gospel transgressed, the ordinances of the Church entirely changed. A multitude of conflicting creeds had sprung from the mother church, each teaching its own doctrine, preaching for hire, divining for money, teaching for doctrine the commandments of men, having a form of godliness, but denying the power thereof. One declaring that all men who had heard the name of the Redeemer, and rejected it, or even those who had never heard his name, and died without knowledge of his mission or ministry, were consigned to endless torment, in a hell of eternal burning from which there could be no escape worlds without end. Another declaring

that some men were foreordained to salvation, and others to eternal damnation, and that no act of theirs could in any way change this inevitable decree of God. This doctrine may be found in the creeds of existing churches. I warrant that the man who conceived the thought, like the man who believed in the divine right of kings, believed himself to be the one divinely favored as against other men.

Such was the religious confusion which existed in the world when the time came for the restoration of the simple truths taught by the Redeemer, and the re-establishment of his Church for the salvation of mankind. The time, the place, the circumstances under which this restoration was to be effected, had been as clearly set forth by the prophets as any event in the hand-dealings of the Lord with his children. The old world had rejected the Redeemer, had crucified him, and persecuted the Church until it had ceased to exist.

The new world was the proper place for the restoration, this glorious government the proper guardian of the Church, old things were passing away, all things were becoming new, the first was to be last, the last first. Just as the establishment of our government was accomplished by simple means, so was the restoration of the gospel. Just as the men who, under God, founded this Republic, gave to the world the best fundamental civil law ever offered, so did Joseph Smith, through whom the Lord established his Church, give to the world the greatest moral code it has ever known, not his, but Christ's, restored through him. Just as this government is world-wide, and belongs to no race of people, so is

the Church world-wide, and belongs to no sect or creed. Just as in the state the more exalted place within its gift is open to the humblest citizen, so in the Church is righteousness and good works the standard by which men are judged, and not by the heritage of birth. Like the State the Church says to all men, come unto me all you who labor and are heavy laden, and I will give you rest. But you must come as true Americans, leave behind the prejudices and traditions of the past, disavow allegiance to all other governments, you must support and defend the constitution of the United States against all enemies, foreign or domestic, and true faith and allegiance give to its institutions, if you would participate in the God-given privileges which this country affords, and if you are to enjoy the eternal blessings which the restored gospel offers to all men, you must repent of your sins, forsake them, and have them washed away by baptism in the name of the Redeemer, and continue to live in righteousness during your mortal life.

Yielding obedience to these principles you find here a government, and a Church, both founded upon principles of eternal truth, designed of God to bring civil and religious emancipation to the world. The state declaring the personal liberty of the individual, in civil life, but restraining him when he infringes upon the rights of others, leaving him free to exercise his right to worship as he may desire, or to not worship at all, declaring that no law shall ever be enacted establishing a form of religion, or denying the free exercise of religious belief. The Church declaring its unqualified adherence to these principles,

exercising among its members the right to trial for fellowship only, where conduct is unbecoming and contrary to the word of the Lord. That this latter statement may not be doubted, let me read:

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and protection of life.

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied.

"We believe that all religious societies have the right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fel-

lowship and good standing; but we do not believe that any religious society has the right to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them, they can only excommunicate them from their society, and withdraw from them their fellowship."

I want to ask you, my brethren and sisters, if a better declaration, defining the attitude of the Church to the State, and the State to the Church, has ever been offered to the world than that which I have read. It is not a reformed doctrine of the Church either, but one which has stood from its inception until today; one which is in perfect harmony with the laws of our country.

I have been thinking of these civil and Church laws and applying them to the great issue which is before the world today. Are we to revert to barbarism? Is the divine right of kings to be established among the children of men? Are the God-given liberties which are guaranteed under our constitution to be trampled under foot, and the great work which has been accomplished since the restoration of the gospel of Christ destroyed by ruthless men who honor neither God, man, nor religion? These things are in the balance, the wage of battle is on, these great questions are to be decided one way or the other. If we love them, if we are determined in our hearts that they shall not perish from the earth, it remains for us not only to live for them, but if necessary to die for them, as men who have lived before us have done.

I feel authorized to say, here this afternoon, that these liberties which have come to men, both religious

and civil, have not been established by the Lord to be destroyed, but that they are here to remain until liberty shall prevail from the rivers to the ends of the earth, until God's kingdom shall be established among men, and his will done upon earth as it is done in heaven. Until the universal Fatherhood of God, and brotherhood of man shall be recognized, and the kingdoms of this world become the kingdoms of Christ, who shall reign as Prince of Peace, which may God grant, through Jesus Christ. Amen.

The Juab stake choir sang: "God is our refuge."—*Dudley Buck.*

ELDER J. C. BENTLEY.

(Of the Juarez Stake, Mexico.)

Brethren and Sisters: The few moments that I shall occupy this afternoon, I earnestly pray that I may be inspired by the Spirit of the Lord, that I may say something that will be instructive and may perhaps be an incentive to our devotion to our heavenly Father.

The testimonies of this conference, and in fact everything connected with it, the hymns that have been sung, and the sweet music that we have heard this afternoon, have had a peculiar sweetness to me, something that has been divinely sweet, and yet with it all, it has impressed me with a feeling of sweet sadness, an impression that in our history as a people we are perhaps commencing upon a new chapter. The impression to my mind is almost like we were starting out upon a journey. The end is not so certain, and yet we know that the end will bring us victory

and peace and happiness. The impressive testimonies that have been borne, it seems to me should inspire us to start upon this journey with a faith in our heavenly Father that will bear us triumphantly through this journey to the end.

The few Latter-day Saints who have been located in the republic of Mexico, have had now over five years of experience in war, and I want to bear you my testimony that there is no pleasure in war. It has always been my prayer to the Lord that this people may be kept out from war, that we may not be mixed up with the war of the nations of the earth. I have always hoped for peace, and in my own country, the country of Mexico, to which I belong, I have always prayed that the Lord would bring us peace. After our exodus from the Juarez stake of Zion, the Lord inspired a few of his children—not because of their goodness nor their extreme faith—but he inspired a few to return to those colonies. What his purpose was I do not know. It was not our business to know. But I want to bear my testimony to you that the few Latter-day Saints who returned to those colonies were inspired of the Lord to return, without arms, without protection, so far as this world was concerned, absolutely helpless, and we returned, few in number, and our conditions were such that the Lord was the only source in which we could put our trust. I want to bear testimony to you, to the youth of Zion, to the young men who shall embark upon this journey which we seem to be inevitably forced upon, that I know, as I know I have an existence here this afternoon, that the Lord has preserved that handful of people. When men